

A
IEVVELL FOR
THE EARE.

BY
R. O. WILKINSON.

Rom 10.17.
*Faith commeth by hearing, and hearing
by the word of God.*



cc. 12
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To all those that are desirous, not only
to be hearers of the word but doers of
the will of God, Grace mercy and peace.

illing to satisfie the especiall ch-
reaty of some, and for a generall
benefit to all Gods church, I haue
set out to publike view, this Ser-
mon of preparatiue, which I preached in my
parish Church at Horton in Kent. I know
there is no word of God but hath his profit, for
so saith Paul, that all Scripture is profitable,
But set this Art of Hearing aside, and all wil 2 Tim. 3 16
be unprofitable. The sicke man on whom our
Saniour wrought the miracle, though hee lay Iohn. 5. 5
euen by the poole of Bethesda, the water wher-
of had a speciall vertue to cure all diseases: yet
in 38 yeers could not be cured, and the reason
was, because he could neither of himselfe step
in, neither was ther any to dip him in when the
Angell came down to stir the water: This is
the reason why wee haue so many vnfruitfull
hearers at this day, that albeit mens soules are
euen sicke for want of knowledge, though they
haue lien at the well head and by the water of
life, and had a continuall sound of the Gospell
in their eare, yet in forty sixe yeers this igno-

A. y.

rance

To the Reader.

Rela 52
rance cannot bee expelled, because when the Angell of Gods will doth preach the word, and stir up the water of life, they know not how to moue their eares toward it. This therefore (beloued) I haue set downe as a direction to teach men how to heare, that so often as the word hereafter shall be stirred, and the word of God preached unto you, ye may know how to vse it to your benefit, therefore learn this Sermon, & profit by all, neglect this, & leese all. I haue called it a Iewel, as Christ called the Gospell pearle, for without this Iewell, you shall neuer

Mat. 13. 4.

5.

Pro. 1. 9.

finde that pearle, I haue fitted it for the eare, unto which if ye apply it, it shal be an ornament to the eare, as Salomon said of wisdome it would be as a chaine to thy neck, therefore faile not but apply it: he which suffereth the Iewels to rob the Egyptians of their Iewels, and when they after melted them to make a calfe, did suffer vs to rob them of their spirituall Iewel. Let vs take heed least for our abuse of the word he stirre up the Iewes againe to rob vs of this Pearle of the Gospell, and cause them to rise againe by our fall, as we haue risen by theirs.

God of his mercy turn our harts, and teach vs to embrace his word as we ought. Amen.

Yours in Christ: Ro. Wilkinson.



A

JEWELL FOR THE EARE.

MATTHEVV. 13. 6.

*Hee that hath Eares to heare,
let him heare.*



BEcause (beloued) the hearing
of the Word is so holy a thing,
and holy things are not rash-
ly to bee attempted : I haue
thought good in this my en-
traunce to lay downe a preparatiue, that
wee may know, with what reuerence
wee are come into the temple, with what
attention to heare, desire to learne, and
care to practise : for well I remember,
that when the Israelites were summoned
to appeare before the Lord in Sinai, Exod. 19.
they were first commaunded to sanctifie 10. 11.
Aij. their

A Jewell

Rela
Sa
 their harts, and wash their cloathes en
 as Moyles might not come nere the An
 gell till hee had put of his shoes, becau
 Exod. 3. 5. the ground was holy whereon he stode
 this reason as merely toucheth vs, for
 the place bee as holy, the exercise as hal
 now as then, why should not we come as
 prepared as they, least comming with un
 circumcised eares, and unprepared harts
 it bee said to vs, as to him that intrude
 Mat. 22. 12 himselfe at the Wedding, Friend, how
 camest thou hether not hauing on a wed
 ding Garment? In my first Sermon by
 Esay. 62. 1. pon those words of the Prophet. For Si
 on sake I will not hold my tongue, I
 you know what was the duty of the
 speaker, now it commeth in good order
 tell you the dutie of the Hearer, for if
 could any way concerne you to know ou
 dutie, much more auailable will it be
 to learne your owne: for a declaration
 whereof I haue chosen this Text, He
 that hath eares to heare let him heare.
 know wee are all by nature curious, an
 euery mans nature is to regard an othe
 mans duty befoze his owne, even as Pete
 said
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for the Eare.

saide to Christ, Maister, what shall Iohn do?
To whom Christ roundly answered Ioh, 21. 11
again, what is that to thee? as if hee ment
that euery man should looke to himselfe
and let Iohn alone: so would I perswade
you (for that yee are Hearers) to learne
the Hearers duetie, and let the Speaker
alone: for albeit there bee such a reference
betwene hearing and speaking, as they
may not well bee seuered, yet the necessity
of hearing doth moze generally concerne
all, for GOD saide, O earth, earth, earth, Ier, 22. 29.
heare the Word of the Lord, but hee neuer
saide. O earth, earth, earth, preach the word
of the Lord, for Aarons Robe befits not
euery man vpon the earth, but euery
man is bound to weare this Jewell at
his eare, for Faith commeth by hearing, as Rom, 10.
if Saint Paul had sayde, where is no 19.
hearing, there can bee no Faith: therefore
Abraham spake out of heauen, and his
voyce did pearce euen the bowels of hell.
They haue Moyse and the Prophets let Lu, 16. 29
them heare them: and when hee sayeth,
let them, it is moze then a bare tollerati
on, as to say, they may if they will, for it
is
A. iij.

A Jewell

is a flat charge, because God therfore sent
 Moyses & the Prophets into y^e world that
 the world of necessity should heare. Then
 is a kinde of people that think the whole
 burthen of the Sabbath to lie vpon the
 Speaker, therfore Christ to waerde ou
 that fancie saith likewise, Take heed how
 you heare, to shew that there is a necessi
 tie and an art of Hearing as well as o
 speaking. These two are fitly compared
 to a Lock and a Key, for as the Key ope
 neth the Lock and maketh entrance in a
 the Dore, so the tongue of the Minister
 should open the eare of the Hearer, that
 the Spirit of knowledge and vnderstan
 ding might passe into the heart: and so
 should seme that speaking is ordained to
 hearing, as the meanes is directed to the
 end: for when God had commanded that
 the skirts of Aarons robe should bee hung
 about with Pomegranets of silke, and
 an intercourse of bells between them, the
 reason was added, That so oft as he mini
 stred in the holy Place, and went in and
 out before the Lord, his sound should be
 heard: but wals and windowes cannot
 heare

Luk. 8. 18.

Exod. 28.
 34. & 35.

for the Eare.

heare, therefore by all likelihood that doctrine was intended for men : and if for men why not for you : The holy Ghost descended vpon the Apostles not in the shape of heads that they should onely vnderstand the word, nor of harts that they should only loue the word, but like tongues that they should preach the word : so that when GOD sent out his Disciples with tongues, his meaning was that ye should meete them in the halfe way with eares, and so ye see the correspondence betwene these two Scriptures, how iustly they fit and iumpe together, For Sions sake I will not holde my tongue: He that hath eares to heare let him heare. For if it be necessarie that we should preach for Syons sake, then it is requisit that Syon should heare for her owne sake.

This saying of our Saviour, He that hath eares, &c. is the argument by which hee doth beg attention for the Parable of the Sower to shew that the doctrine it contained, was both so excellent in it selfe, and so necessarie for the world, as if a man were worth but his eares he could not

A Jewell

not choose but heare : and it may concern
either all in generall, because all ha
eares, or the elect particularly because th
onely haue eares to heare. For the forme
if there were no other reason why m
should heare but this, because God ha
giuen an eare, yet it bindeth very stron
ly : therefore see how God speaketh v
vs, even in the fleshly instrument of he
ring : Christ doth not vrgē vpon vs th
dignitie of himselfe the speaker, neyther
the necessity of the doctrine, nor the mi
ry which befallēth to a man by not hea
ring : but leauing all these arguments, h
reasoneth against vs even from flesh an
bloud, and proueth even by the membe
and Instrument of the Eare that we
ought to be hearers of the Word. We
must not thinck our eares are giuen vs fo
worldly bles onely, to hearken after on
profit, to listen to him that can teach vs
Gospell of gold, that can tickle our eare
with Musicke, or our mindes with
honest mirth, but God hath planted th
Apoc. 2. 3. eare for spiritual bles, even as Saint Ioh
saith, let him that hath an eare heare what

for the Eare.

the Spirit saith : mark well the words, for
that we should marke them hee hath sea-
uen times repeated them. Let him that
hath an Eare heare, not what the world
saith, nor what the flesh saith, nor what
the diuell saith, but what the Spirit saith,
that if both speak at once, we should listen
to the spirit, and turn the deafe side to the
Diuell: and if the eare bee the doore of the
hart, then fitly might David say, Lift vp Psal. 24. 7.
your heads yee gates and bee yee open you
euerlasting doores: and not euery Guest,
but the king of Glory shall come in. And
what maruell is it if the eares were con-
secrated to holy vses, since there is no
part or member of the body or soule which
God hath not ordained to some spirituall
end. Did God create the eie that it should
onely be a light to the body, and in no sort
giue light to the soule: or did he not rather
principally create it, that it might tell the
soule what beautie was in the visibie cre-
tures, that the Soule might thereby con-
jecture what glory is in the inuisible God.
Did God giue man a mouth only to bar-
gaine and buy withall, or call for the ne-
cessities

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So
Psal. 108.

cessities of this life, or rather to sing
his testimonies and set forth his pray
and so is my tongue: and then he presen
ly inferreth vpon it, I will sing and
praise, for what should he do with a tongue
that giveth not praise. GOD hath gi
vs Wit and Braines, but not onely
worldly bles, and deuises, not to inu
instruments of Musick as Iuball did,
works of Brasse as Tubal-kaine did,
vnderstanding pollicies as Achitoph
did, but to studie for heauenly wisdom
Eccles. 12. as Salomon did, to meditate of GOD
lawes as Dauid did. GOD hath gi
vs hearts and affections, & yet not to lo
the world, but to set our affections wh
ly on him: in a word, there is no part
member in Soule and bodie which ou
not as a Nazarite to bee consecrate
holued to the seruice of GOD. Salomon
iudged those dayes to bee euill dayes
wherein a man could not vse his memo
bers to remember the Creator, wherein
the keepers should tremble, the strong
men should bowe, they that looked out

for the Eare.

the windows should waxe darke, where
in the doores should bee shut by the base
sound of the grinding, and the daughters
of singing should be abased, those he iudg-
ed euill dayes, as if it were as good in a
manner to haue no hands as such trem-
bling hands: to haue no ioynts as such
feeble ioynts: to haue no eyes as blinde
eyes: to bee without an eare, as to haue a
deafe eare: then by the contrary, if these
be euill dayes, wherein a man cannot vse
his members, they must needes bee good
wherein God hath giuen a free vse of all.
So that it may seme that God in each
part or member of a mans body did intend
some speciall vse for his worship and ser-
uice, vnto which if the partes in yonth
were not imployed, in the euill daies they
would bee fruitlesse and vnprofitable:
Will those eyes which were wont to wan-
der and gaze after euery vanity, wil they
in the euill dayes bee learned and taught
to behold Gods wil in his precious word,
and his great glozy in all his creatures?
Will the tongue which hath euer bene
accustomed and inbred with all vices, as
lying,

A Jewell

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 flandering, scurrilitie and blasphemie, but
 it in the euill daies be taught to sound
 the praise of God: Will those eares which
 haue bene so accustomed with filth and
 folly, will they in the euill daies be taught
 to heare the word of God: therefore which
 we haue eyes, let vs behold, and hee which
 hath eares let him heare. It is not only
 bare gift of nature or work of the woman
 that wee haue eyes, eares, and tongue
 Act. 17. 28 but it is euē the grace of God from above
 for in him wee liue, wee moue and haue
 our being: and god bestoweth not his gra-
 ces for nothing: I say there is no member
 of mannes body but carryeth in it the
 print of Gods loue, and testimonie of his
 grace: but aboue all the rest more spe-
 ally, are we beholding to him for our eyes
 and eares, for that by these two as by
 channell the knowledge of God is conuey-
 ed into our soules, for by the eye we come
 to the naturall mans diuinitie in surui-
 uing the creatures, because as Paule saith
 the visible things of god, that is, his eternall
 Rom. 1. 10 power and Godhead are seene by this crea-
 tion of the World, if they were seene

for the Eare.

the creation, then our eye is our schoole maister to bring vs to the knowledge of the Creator: but that knowledge is vnperfect as the glimmering of a light, but by our eare moze specially and expzeſſely we attaine to the knowledge of Gods reuealed will: ſo that God neuer commeth ſo nēre a mans ſoule as when hēe entreth in by the doze of the Eare, therefore the Eare is a moſt pzeious member if men knew how to vſe it: and better were it to loſe a better member then to want it, if a man loſe an eye, an arme, or a leg, hēe iudgeth of himſelfe as of a cripple, vnwozthy to liue among men, and fit ſoz no place but ſoz a Spittle: and yet theſe are but maimes in the bodie: but if God take away the vſe of hearing, it is a ſigne he is angry in déede, and thzeatneth a famine to the Soule, ſoz the Soule fēdeth at the eare, as the body by the mouth: therefore better loſe all then loſe it. Our Saniour Chriſt ſaid, If thy right eye cauſe thee to offend Mat. 5. 29. plucke it out, if thy right hand 30. cauſe thee to offend cut it off, but hēe neuer ſaide, if thine Eare offend thee ſtop it
vp,

A Jewell

bp, for there is a greater vse of it then
hands or eyes : for a man may want
hands and haue Faith, or his eyes
haue Faith, but hardly can he want
eares and haue Faith: for Faith commeth
by hearing, not by seeing, or feeling,
it entreteth in at the Eare, and so sinketh
downe to the hart: therefore He that hath
an eare let him heare what the spirit saith
and consider that God gaue the eare, that
men should profit by hearing, euen as
he bestowed his tallents that the factors
should gaine and profit by them. These
Gods factors, and our members are
tallents, the eye is a tallent, the tongue
is a tallent, and the eare is a tallent :
this benefit a Christian hath, that
righteous Hammon is portable, though
the vnrighteous be not, for where as
men of the world haue no wealth but
their Chesses and Barnes, the righteous
carry theirs about them in their Soules
and Bodyes, for euery member is a
tallent, which being faithfully and wisely
imployed, there is Treasure laid vp
the Soule in heauen but being not
ployed

for the Eare.

ployed, there is a day of reckoning when every man according to the tallent of grace bestowed on him shall bee bound to yelde an account of his stewardship, even of our eyes, our tongues, and eares, whereof we make so slender a reckoning. At that time it will smally availe vs to say, I employed mine eares to earthly bles, for then it wil bee said to vs as to him that buried his tallent in the earth, Goe take him, and binde him hand and foote : then shall those hands be chained with fetters, which by example of their painfulnes refused to glorifie God : then shall those eyes be affrighted with horrible and gaskly visions, which in the creatures would neuer behold the glory of God : then shall that tongue bee tormented with unquenchable flames, which neuer sought to set forth the praise of God : and then shall those eares bee filled with pelling and howling, and gnashing of teeth, which neuer regarded to heare the word of God : therefore who soeuer he be to whom God hath giuen an eare let him heare.

But what is that which Christ sayeth

B.

Hec

A Jewell.

He that hath an eare to heare : as if the
were an **C**are which were not to heare
we are to vnderstand it is a note of spe-
ciall difference, for though we haue
eares, yet all haue not eares to heare
but as there is a kinde of idle or
Pastors which haue mouthes and speeche
not, so there is a kinde of idle hearers
which haue eares and heare not, who
sit in their seates as images in the glasse
windowes, bending their knees, lifting
vp their hands, and casting vp their eyes
yet after so many yeeres, and so many
masses had neuer the honestie to giue
Amen : onely this difference there is,
whereas the Saints in the glasse win-
dowes keepe out the **W**inde, these idle
hearer possess the places where
they do no good at all : and let it not seeme
strange that there should be eares which
are not to heare, for Paule sayeth of
Jewes that God hath giuen them a
Rom. II. 2 of slumbring, eyes that they should not see
and eares that they should not heare,
cause they had the Instrument but mis-
used the right vse, for onely those may

for the Eare.

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said to haue eares to heare, which first by
our selues are bowed, and then after by
the spirit of God are sanctified to that ho-
lie vse: so that Christ speaketh especially
of the children of the Church, for they on-
ly haue sanctified and prepared Eares.
This therefore (beloued) is that we desire
to learne how to prepare and prouide our
selues, that wee may bring eares to heare
and heare with profite, least wee depart
from the Church, as the five foolish Vir-
gins from the gates of Heauen, as good
not come, as come for no good: therefore
the first thing I am to exhort you to, is,
that wee may come together, for though
private Prayer bee not vnprofitable, and
familiar Exhortation want not his vse,
yet our meeting together, hath a speciall
blessing promised to it by him which sayd,
Where two or three are gathered together **Mar. 18.20**
in my name, there am I in the midst of
them: and indeede our hearing presuppo-
seth comming, for wee cannot heare toge-
ther except wee come together, therefore
Dauid set comming first, and hearing af-
ter, and sayd, Come Children and harken **Psa. 34. 11.**
B. ij. and

A Jewell

Psal. 122. 1

and I will teach ye the feare of the Lord
so say I to you, first come and then be
ken, let it bee with you as with David
who reioyced when they said, Come
vs goe into the house of the Lord, because
one day in Gods Court is better then
thousand else where. And who had not
ther be a doore keeper in the house of God
then to dwell in the tabernacle of witness
nesse?

Mat. 8. 9.

Consider what spirit was in David
when hee saide, that the Sparrow and
Swallow were blest, because they might
lodge their yong so nere the alter, as
poore bird were to be enuied for her nest
or rather to teach men that they ought
to please as hard to touch but the top
of the temple, as shee that desired to touch
but the hemme of Christs garment: and
that if any one should say, Come let vs
into the house of the Lord: men ought
bee as the Curtaines of the Tabernacle
whereof but one being drawne, all
rest did followe after: the Centurion
boasted that he had such seruants as he
said to one, come, hee comes, and yet

for the Eare.

called them for his owne private profite,
but God a greater maister then the Cen-
turiō saith come, yea, and calleth vs for
our profite, and yet we come not : nay,
euery creeping Worme will putte vs to
shame and condemne vs, for God spake
but the Worm and the Gras-hoppers Pf. 105. 34
came, yea, and Caterpillers innumera-
ble ; but God hath spoken to vs manie
wordes and yet our number (God know-
eth) is numerable enough : there is a
kinde of Caterpillar that commeth to the
Church, a sacrilegious Vermine, deuor-
ring holy things, which liue by the sweet
that they sweate not for, but they come
unsent for, for GOD neuer spake to them,
neither doe I commend their diligence in
comming, for a blessed thing it were if
GOD would send a west winde to blow
them into the sea :) but I speake of those
poore creatures whom God neuer calleth
but they come and are obedient, and their
obedience ascendeth vp to Heauen, and
from Heauen is descended back againe to
condemne our disobedience, for from hea-
uen GOD spake it, that the Dre coulde
B. itj. come

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Esay. 1. 2.

come to his owner and the Ass to his
maisters cribb, but Israell Gods owne
people would not vnderstand, no2 come
¶ therefore all yee that are Gods people
come and hearken: and take this les-
son withall, that ye yeld not to come as Peter
yelded to forgive his brother, seven times
and then ha done: for I say vnto you
seauen times but seauentie times seau-
times, yea so often as the seauenth
shall come vpon you come and hallo-
we. The Athenians came to heare Paul
it was for nouelty of his doctrine, as the
bee (I am in doubt and I feare it) in the
place who are come to heare the Sermon
onely because it is new and straunge
haue a Preacher, but when Preaching
shall ware stale, they will not heare
voice of the charmer, charme bee neuer
wisely: these men for a brunt are be-
deuout, as bee who receiued the word
stonie ground, reioycing at the first,
Mat. 13. 20 hearing it with ioy, but that ioy indur-
but a while, for his zeale possessed
like an ague, very hot for the time
when the fit was ouer, bee fell to his

for the Eare.

byas as the dog to his vomit: remember
what Dauid saith, Blessed are they y^e dwell Psal. 84. 4
in Gods house. The Church of God is not
like an Inne, for once or twice to sojourne
in, but it is to dwell in, and dwelling is
a continuall abiding, we must haue our
harts there, our treasure there, and bring
our Children there, as the Swallowes
layes her young by the Alter: in a word
we must altogether dwell there, that at
what time soeuer Christ shall come hee
may finde vs in the Temple, and not in a
Tauerne, in the house of prayer, and not
in a denne of thēues. Wee neede not say
(beloued) as Peter saide, Let vs make vs
three Tabernacles, for God hath built vs
a Temple and Tabernacle to our hands,
onely let vs bring readie affections and
say, *Bonum est esse hic*, it is good for vs to be
heere: which if with assiduitie and dilligence
ye shall performe, then will I say
of you as Dauid of himselfe, The zeale of Psal. 69. 9
Gods house hath eaten mee vp, but if ye
faint and ware cold, I must say that you
haue eaten vp your zeale, therefore in the
name of God let vs come with dilligence,
Gods

A Jewell

Gods Liberalitie calleth for diligence in
your hands, who of all the trees in Para-
dise did aske for himselfe but one, of
the dayes in seauen asketh yee but one,
yee will giue him another hée will accept
as a free will offering.

Gen. 2. 24

Luk. 14. 26

But faile not to giue him one, and pay
it faithfully, who of his owne doeth as
yet one so sparingly. I know what wil
bee your excuses, yee haue married a wife
or bought a yoke of Oxen, therefore yee
cannot come, but deceiue not your selues
for these are no excuses: Shal a wife keep
you back from following Christ: yet bet-
ter it were for a man to liue alone, then
haue such an helper: what though Adam
sayde, Man shall forsake Father and Mo-
ther to cleaue to his Wife, yet Christ said
a man must hate Father, Mother, and
Wife, to come to him. But yee will plead
that yee haue bought a yoke of Oxen.
*Postponetur Deus Bonibus, qui nos equa-
uit Angelis*, saith an olde Writer? Will
you set God behinde your Oxen, who
hath made you equall with Angels?
These things are good but in their order

for the Eare.

and due place, but seeke ye first the king-
dome of **G D D** and the righteousness
thereof, and then let **Wines** and **Dren**
follow after : for euen our necessary bu-
sinesses and lawfull affayres if they hin-
der vs from **Gods Service**, are turned
into sinne, euen as the pure waters in
Egypt were turned into bloude. If law-
full **Businesses** may not hinder our com-
ming to the Church of **God**, then much
lesse may **Idle Sports** and vnlawfull
Games detaine vs : if **Bargaining** and
winning may not excuse vs, much lesse wil
piping and **dauncing**. The **Sabboth** is a
day of holy rest, not of unholy ryot : the
Israelites might not gather their **Manna** Exo. 16. 26
vpon it, and may wee run a ryoting vp-
pon it : What would they doe to them
whom they finde prophaning **Gods Sab-**
both with drunken delights, who stoned
him to death whom they found gathering Nu. 15. 26
sticks for needefull vse : But this is our
corruption of nature, euery idle sport pro-
uokes vs to sacriledge, to rob **God** of his
glory in his **Sabboth**, and sacrifice it to
the **Diuell** : *Diabolus te vocat & venis,*
Mundus

A Jewell

Mundus te vocat & venis, Caro te vocat & venis, Cultus Dei vocat & non venis
sayeth an Auncient Father: The **D**evil calleth by temptation and yee yeelde to it, the **W**orld calleth and yee listen to it, the **F**lesh calleth and yee come to it, but the worship of **G**od calleth and yee care not for it.

Diogenes to try the nature of the **A**thenians, disguised himselfe unhandsome daunced rudely, and set his voyce to illsaundry, and the people came flocking about him: behold (saith he) the nature of this people, so oft as I tooke vpon mee to speake of an honest life or vertuous conversation, they passed by mee as a vile person and left me alone, but now I frame myselfe to make sports like a foole, they like a flock of fowles come preasing about me: there is nothing that chokes men zealous much as that they hunt so greedily after the vanities of the world, neither was there any reason why **E**sau was prophaine, but because hee was a man of the fildes, while he was a hunting for venison about him, **J**acob caught by the blessing and birt

for the Eare.

right at home, even as oftentimes it falleth out that while Gods Blessing is a dealing in the Church, the people are revelling and rioting in the street, therefore come to the Church and God will bless you.

When you have obtained of your selues to come, the next thing is to performe attention, for David saith not, come children and heare, but come and hearken: and if hearing were enough to satisfie a Saboth day, then might you daine in your Dren to, for they can apprehend an outward sound as well as yee, but though they have eares, yet they have not eares to heare. In the Scripture hearing and harkning is all one, and our hearkning it is *Opus Animi non Auris*, as one saith, a work of the minde and not of the outward eare, a diligent obseruing in the minde of that which is said, therefore the Gramarians doe fitly signifie Attention vnder the word, *Animaduertere ut animum aduertemus non aurem*. That we should not only turne our eares but set our mind to it: but that can a beast neuer do because he hath
no

A Jewell

no minde, and hee that bringeth his ear
to Church, and leaneeth his mind at home
hee commeth like a beast.

The eni-
mies to at-
tention.

Our attention hath five great enemies
the first is a straying thought, when
the powers of our soule should wait by
the voyce of the Preacher, then are
minde in our coffers, or in our pasture
or where they should not be: where
pray for a steddie and stayed heart.
The second is a wandring eye, gazing at
euery picture, vpon euery mote, or flie,
rolling vp and downe in euery corner,
as Salomon saith, the eyes of a foole are
euery corner. But a wise mans eyes are
his head. The third is a needelesse
ting and stirring of the Body, a fuf-
bling with the hands, a shuffling
the fecte, a rising and removing from
place to place when there is no cause
prouoke vs: and let it not seeme strange
that these small Trifles should hinder
our attention, for euery little Bird
of the Ayre doe picke vp the seede of
Word, least it should take roote and
downe to the hart. The fourth is an

Pro. 17. 24

Eccl. 2. 14.

for the Eare.

berent talking and vnciuill laughings in
the Church, as if the Temple of God
were a place of mart and exchange, where
euery man might single out his compani-
on and freely discourse of euery matter &
occasion offered and ministred, these are
they that make the Temple of God a den
of thieues. The first is a secure and sence-
lesse sleeping, for some there bee who are
no sooner in their seats but their harts are
a sleepe, as if they came to see visions, and
looked with Iacob to see the Angels going
vp, when as they might as well see *Enti-* Act. 20.9
chus falling downe: Therefore quicken
your senses, rouse vp your dulnesse, and
remember him which said to his Disci-
ples, Could yee not watch with mee one
houre? To these five yee may add (if yee
please) a sixth which of all the rest is most Mat 26.40
scandalous and offensive, and that is a
shamefull departing out of the church, and
violent breaking from the congregation,
wherein a man doth as it were openly
protest, that he is exceeding weary, & hath
not to much for his money, so that Ioseph
was neuer more willing to depart out
of

A Jewell

of prison, then hée out of the Church, not
Simeon better content to die when he said,
Lord now lettest thou thy Seruant depart
in peace. But such men can hardly depart
in peace, for seldome it is when they leave
not behinde them, both the grace of our
Lord Jesus Christ, and the peace of God
which passeth all vnderstanding.

Iam. 2. 23.

After Attention, is required remem-
brance, to lay it vp in the store-house of
our memory, for what availeth it to be at-
tentive for the time and so sone as we be
gone to forget all, to suffer the Birdes to
pick vp the sēde which Christ had sown
before. Saint Iames compareth such a
man to one beholding his face in a glasse
who goeth his way and forgetteth im-
mediatly what manner of man hēe was:
and fitly are such Cares resembled to a
sieve, which while yēe dippe it in the wa-
ter receiveth it in at a thousand holes,
but take it vp, and the water runneth
out faster then ever it came in: so it is with
forgetfull Hearers, they marke atten-
tively, conceive presently, and for a time
are touched inwardly, but the next

for the Eare.

bytueth all out againe, but Blessed are Luk. 11. 28
they that heare the Word of God and
keepe it: it should seeme that Peter carri-
ed such a sieue in his head, else how could
the Diuell sift him as Wheat, for no so-
ner had Christ forewarned him that hee
would forswear him, but the diuell sifted
that word out of his eares, and hee forgot
it, and so not remembzing the words was
the cause of Peters apostasie, for so soone
as hee remembzed the words, the Text
saith he went out and wept bitterly: ther-
fore let vs not onely heare but remember
to, for that spirit which saith O my peo-
ple heare my law, saith likewise my Sonne Psal. 78. 1.
forget not my law. Therefore God pre. Prou. 3. 1
scribed helps of memozie to the Israelites,
commanding them to binde his wordes
vpon their hands for a signe, that they
should be as frontlets betwéen their eyes,
that they should write them vpon the
posts of their houses, and on their gates,
and in a word that they should vse all
helps against forgetfulnesse, for that was
Gods meaning and no more: and if wee
take for a help indæde, then conference
is

A Jewell

is the helpe, when a man is delighted to talk of that at home which hath bene spoken at the Church, for it may be that will pearce into the head at a second repeating which at the first report would not, even as a naile may be driven in at a second or third stroke, which could not at the first: and indeede it is Gods Commandement to the Israelites, that they should talk of his law among their childezen when they were in their houses, when they talked or else walked by the way, as also at their up-rising, and downe lying: therefore let vs thinck that this charge concerneth vs likewise, and say with Dauid. Our tongue shall talke of thy righteousnesse all the day long, that at what time soever Christ shall come, he may find vs talking of his testimonies, as when hee overtooke his Disciples walking to *Emaus*, he found them communing of his death and passion. After attention and memory the last and chiefe point is to lay it to the heart, for God especially respecteth the hart, and if that bee wanting hee misseth it at the

Psal. 72. 24

Isai. 29. 13.

first, and sayeth, This people honoured

for the Eare.

me with their lips, or with their eares but
their hart is far from me. It is a smal thing
to remember onely what was sayd, it is
but a signe of a good memory at the best,
and if that bee sufficient, then let the diuel
come into the Temple to, for he hath me-
mory more then enough, to quote any
Scripture against Christ, or whosoever
shall encounter him, and many hipocrits Matth. 4.
which hang vpon the Church haue a cer-
taine swimming in their bzaine, a specu-
lative diuinitie, by which they can holde
talke at a table to discourse of any poynt
in Religion, or course out a controuersie
to the p[ro]ofe, but God is not serued with
wit and memorie, therefore hee saith fur-
ther, Thou shalt lay vp these words in thy
hart and thy Soule. To lay Gods Word
to the hart, is to take hold of it by the hart
and apply it to the Conscience, as when
we hear of Gods mercy to be ravisht with
loy, and when wee heare of his Judge-
ments to be stricken with feare, when we
heare of his promises to rise vp in hope,
when we heare of our sinne to repent and
loath our selues. This is the laying of
C. the

the word to our hart, and thus did Mary when she heard what strange things the Shepheards reported from the Angels:

Luk. 2. 10. Saint Luke saith, She kept all those sayings and pondered them in her hart. A special help to this is an often revolving and meditating in our minds of that we have heard, for David did not onely talke of Gods testimonies amongst his friends, but being alone likewise did meditate of his law, for so he saith, that in Gods law was his continuall meditation and that both evening and morning, and seaven times in a day, and it hath bin the practice of Gods saints from time to time, to enter into continuall meditation of his mercy and of his iudgements. It is commended in Isaac that every evening hee went out to meditate: in the law those beasts were onely cleane which chewed the cud, by which was figured a spirituall meditating & ruminating of heavenly things: and it is the cause of much uncleannes in mens lines, and of much iudgement bypon the world, because they meditate not of Gods wayes. And so saith the Prophet

Th

for the Eare.

The Harp and Viol, the Timbrel & Pipe,
and Wine are in their Bankets, but the
works of God they consider not, therefore
hell hath enlarged it selfe and opened her
mouth, and they that reioyced shall goe
downe into it : and so sayeth the Prophet
Jeremy. That the whole land is fallen into **Ier. 82. 11.**
desolation because there is none that con-
sidereth in his hart. **Wherefore** in the name
of God (beloued) let vs prepare our eares
and harts that wee may first heare, then
remember and last of all lay vp the word
in our hearts, for this is the right hearing,
and he that heareth hath not onely eares,
but eares to heare. I would ye did consi-
der that euery man by his Obedience in
this regard is iudged of what flock hee is,
for so saith **Christ**. My sheepe heare my **Ioh. 10. 27**
voyce: so that if a man be desirous to hear,
then straight he is iudged to be of **Christs**
flock : but if the word bee vnauoꝝy, and
breed no delight in his hart, it is a shrewd
presumption that that man is a Goate:
And great reason wee haue to delight in
Gods voyce for there is no word procé-
ding out of his mouth, but it saoureth

C. y

of

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of mercy and saluation to the soule, for so
Can. 5. 13 the Church testified of Christ, that his
lips are like to Lillies dropping downe
pure mirrhe, and how then should God
indure our contempt, who prefer the Di-
uell befoze him: nay God will indite vs
not onely of contempt but mockery too,
for if wee shall beseech God to supply the
meanes of hearing, and send downe a pro-
phet amongst vs, and when that Pro-
phet commeth, shal shut our eares against
him, what is that but a mocke: Besides
what an vnreasonable thing is it that we
desire God to heare vs, who could neuer
bouchsafe to heare him, if wee stand in
any need of God how clamorous are wee
and importunate vpon him.

Hear my prayer O Lord, bow downe
thine eare vnto my supplication, and why
hidest thou thy face and forgettest all our
afflictions, and if God seeme a little to de-
lay vs, how hasty are wee vpon him, come
Lord Iesus, come quickly, and make no
long tarrying my God, and O God make
hast to help vs: but when God speakes to
vs there is none that turneth his Care,

for the Eare.

as if we had him in a string, that he were bound to vs and not we to him: therefore it shall come to passe that wee shall pray and hee shall not heare vs, for so he threatneth. Because I haue called and yee refused, **Pro. 7. 24. 26. 27. &c.** I will also laugh at your destruction, and mocke when your Feare commeth, when your feare commeth like a sodaine desolation, and your destruction like a whirlwinde, when affliction and anguish shall come vpon you, then shall they call vpon me but I will not answere, they shall seeke me earely but they shall not finde me, because they hated knowledge. **God shall take from you either the preaching of the Word as hee threatneth by Amos. I will** **Amo. 8. 11** send a famine into the Land not a famine of bread, nor thirst for water, but of hearing the Word of the Lord. **Or God shall take from you the Preacher of the word,** when yee shall runne from coast to coast, and shall finde none to preach peace vnto your consciences, or at the least God shall take away the gifts of the Preacher, because of the hardnes of your hearts. It is a notable obseruation of Saint Gregorie that

A Jewell

that God doth sometime multiply his gifts upon ye :
 and his spirit vpon the Preacher, because the
 the hearer is desirous to learne : and sometime a
 time againe he doth take away his gifts : for
 his Spirit from the Preacher even for cause
 plague and iudgement vpon the people, because
 cause they neither desire to heare, or care
 to learne. Therefore doe yee prepare yon of
 harts and eares to heare, and I doubt not that
 but God wil multiply his spirit and send
 blessing vpon these my labors. And of this
 let me aduise you before hand, that no one
 of you at any time presume to let his
 within these wals, who first setteth
 downe with himselfe to practise in his
 what here he heareth with his eare. Some
 come not to haue their lines reformed, but
 to haue their eares tickled even as at
 play : some come for noueltie, some for
 shion, some to sleepe, some to see, and
 to be seen, but few to practise : but let
 things bee farre from you, for our
 Iohn.8.47 Christ saith. Hee that is of God
 Gods words : (nay he goeth further in
 same place speaking to the vnbelieving
 Jewes, Yee therefore heare them not because

Iohn.8.47

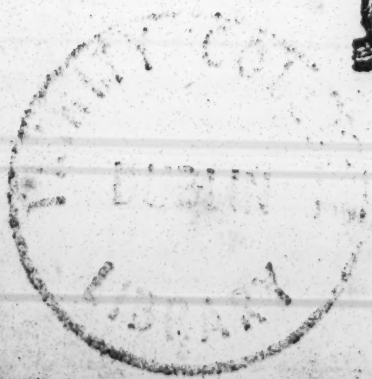
for the Eare.

use ye are not of God, and Saint Iames Iam. 1. 22.
lyth, that hee deceiveth himselfe who is
ely a hearer of the word and not a doer
: for Gods word is a leaven whose na-
re is to turne the whole lump into his
stone nature, to season and make it like
selfe as when you haue heard a Ser-
mon of humility to shew forth the fruit
of that Sermon in your liues and con-
versations : when you haue heard a Ser-
mon of repentance to bee stricken in hart
with a feeling of your Sinnes : when
you haue heard of Gods iudgements a-
gainst blasphemie, couetousnesse, lying,
theft, against vsurie or prophaning of
the Sabbath, every man to set downe
with himselfe, I will surely (with Gods
at help) purge my selfe of this and that cor-
ruption, and amend in my selfe what I
see is amisse, then may we say of you
these are our Sermon as Paule sayd to the
corinthians yee are our Epistle: When 2 Cor. 3. 2.
whatsoeuer doctrine hath flowed out of
in the monthes doth spring vp as freshly in
our liues : let vs therefore say with
David, O Lord prepare the harts of this
people

A Jewell

people vnto thee, send downe thy holy spirit into our harts and into our eares, gouern vs when we come to hear, for Paul may plant, and Apollo water, but thou must giue encrease, and in vaine shall the voice of the preacher beate vpon the dore of our eares, vnlesse thou fill our hearts with thy Spirit, which we beseech thee of thy infinite mercy and goodnesse to performe that we may proceed from grace to grace vntill we come to the state of glory vnto which the Lord of his mercy bring vs. To whom with the Sonne and to the holy Ghost (three Persons but one God) be ascribed all praise, dominion and glory now and for euermore. Amen.

FINIS.



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